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PROCLAMATION

The following is from the Report of the First Convention of the T.S. in America, session of April 29, 1895. Written at a period of grave import in the history of the Theosophical Movement, it has its own message for us today.

EDITORS

The Theosophical Society in America by its delegates and members in first Convention assembled, does hereby proclaim fraternal good will and kindly feeling toward all students of Theosophy and members of theosophical societies wherever and however situated. It further proclaims and avers its hearty sympathy and association with such persons and organizations in all theosophical matters except those of government and administration, and invites their correspondence and co-operation.

To all men and women of whatever caste, creed, race, or religious belief, whose intentions aim at the fostering of peace, gentleness, and unselfish regard one for another, and the acquisition of such knowledge of man and Nature as shall tend to the elevation and advancement of the human race, it sends most friendly greeting and freely proffers its services.

It joins hands with all religions and religious bodies whose effort is directed to the purification of men's thoughts and the bettering of their ways, and avows its harmony therewith. To all scientific societies and individual searchers after wisdom upon whatever plane and by whatever righteous means pursued, it is and will be grateful for such discovery and unfoldment of Truth as shall serve to announce and confirm a *scientific basis for ethics*.

And lastly, it invites to its membership all those who, seeking a higher life hereafter, would learn to know the *Path* to tread in this.

AND WE QUOTE . . .

The Meaning of Easter

Try to keep in your thought the essential meaning of Easter as the time of rebirth, regeneration, resur-

rection. No man or woman, pagan so called, or non-pagan, non-Christian or Christian, can understand the meaning of Easter, the Great Day as the ancients called it, and the symbolic mythos of the risen Christ in all its beauty, who has not himself, at least to some extent, undergone within himself the resurrection.

Easter is an appeal to men to change their lives upwards, to bring out the Inner Buddha, the Christ glory, from within. When a man can do this he is great whether he is known or unknown, high placed in social station or a humble peasant. He is then a living example of an imbodyed divinity, a Christ-like man, as the Christians say, an imbodyed Buddha as they say in the far Orient.

That is the teaching of Easter. Let us resurrect ourselves from the tomb each year.

— From a talk given by G. de Purucker in the Temple, Point Loma, April 17, 1938

Truth is One

In reference to your wonder that the views of the three mystics 'are far from being identical', what does the fact prove? . . . if in the different spheres contradictory doctrines are propounded, these doctrines cannot contain Truth, for Truth is *One*, and cannot admit of diametrically opposite views; and pure Spirits who see it *as it is* with the veil of matter entirely withdrawn from it — cannot err."

— *The Mahatma Letters*, p. 49

A Meditation on Great Ideas

Our strength lies in keeping positive; in holding a steady joy in our hearts; in a momentary meditation on all floating great ideas till we have seized them and made them ours; in a meditation with the imagination on the life of humanity in the future, and its grandeur; in dwelling on the conception of Brotherhood....

Yet never can we reach that point of spiritual discernment until we have found within our own hearts something new: a larger sympathy for all that lives, and a broader, deeper, grander conception of human life and the superb laws that govern it.

— Katherine Tingley: *The Path of the Mystic*, pp. 21-22

Illumination

The man who has conquered matter sufficiently to receive the direct light from his shining *Augoeides*, feels truth intuitively; he could not err in his judgment, notwithstanding all the sophisms suggested by cold reason, for he is *illuminated*. Hence, prophecy, vaticination, and the so-called Divine inspiration are simply the effects of illumination from above by our own immortal spirit.

— H. P. Blavatsky: *Isis Unveiled*, I, 306

What Theosophy is For and What it Will Do

In ethics all these religions are the same, and no new ethic is given by any. Jesus was the same as his predecessor Buddha, and both taught the law of love and forgiveness. A consideration of the religions of the past and today from a Theosophical standpoint will support and confirm ethics. We therefore cannot introduce a new code, but we strive by looking into all religions to find a firm basis, not due to fear, favor, or injustice, for the ethics common to all. This is what Theosophy is for and what it will do. It is the reformer of religions, the unifier of diverse systems, the restorer of justice to our theory of the universe. It is our past, our present, and our future; it is our life, our death, our immortality.

— W. Q. Judge: closing words of address given before the Parliament of Religions, San Francisco, California, April 17, 1894.

The Appointed Work

The man who does not go through his appointed work in life — has lived in vain.

— H. P. B. in *The Voice of the Silence*

BROOM AND BROOM-SWEEPER

I was using my broom to sweep the brick entrance-way to our home, and a guest, passing by, not too kindly pooh-poohed the worn poverty of the broom. I said nothing. And the broom said nothing; we both kept working. A few days later I tried another, fresher, newer broom. It did not get into the cracks between the bricks; it did not sweep out the captured bits of leaves and debris. I picked up the old broom and noted how well it did its job.

We all have our immediate tasks. We all have our individual instruments, our brooms, to do that work. A new broom can fulfill a certain function well; perhaps sweep a Persian or Oriental rug, or a special room in the house nicely. That then is its job. An older broom, worn down to stiffer bristles, can best perform, shall we say, its job on the brick walk to your home.

We all have our 'place'. Let us cheerfully recognize what we are, what we can do, and then do it well. There is no 'high' or 'low' in the divine economy

if we are doing what for that moment in time is the needed thing. To do that, no matter what the menial task, is to step forward, not backward, on the evolutionary spiral.

Do we need further analogy, perhaps stretching it a bit? In our own complex human constitution we find another kind of broom, and in us, too, is a sweeper of the broom — the two selves in us. We give them names. Some call them the Higher and Lower Self. Others, using the more revealing language of theosophical textbooks, call them the Buddhi-Manas and Kāma-Manas, Mind illumined by Spirit; Mind controlled (largely) by lower Desire. Many regard the two as always at war. But why are they not more like Sweeper and Broom, Teacher within us and Pupil? — the one whose duty it is to instruct, the other to serve and whose destiny, by doing his particular duty well, will learn, grow, evolve, and later become the Instructor, the Sweeper? The higher within us is now the one to teach, to be firm, above all to show understanding and care of and for the pupil. The less high within us must do what he is instructed, or invited, or persuaded by kind control of the higher to do. It is an educative process, not necessarily a war.

And, mysterious thought, throwing our vision far back into the mists of time, were we, whatever then we were, not once lowly 'broom', being used usefully by wiser master? So, let us respect our Brooms. Let us learn from our Brooms. Let us use wisely our Brooms. Some day they will, in the evolutionary course of cycles, be sweeping a wider corridor, and we ourselves be celestial Broom-sweepers.

Yes, I learned something from the Broom that day. I still use it. And then — serendipity or a bonus? — I took the swept up leaves to strew in the garden on the south side, and — mid-December! — counted five roses still in bloom.

—W. E. S.

FREE-WILL, KARMA, AND REINCARNATION

Alfred Son nabend

It is interesting to note that modern science has discovered that, in some ways, even what we call 'matter' has free-will. Quantum Physics has established the Uncertainty Principle on the basis of its findings that an electron's momentum and position cannot be measured simultaneously. This means that, under test conditions, electrons either have a definite position and an indefinite momentum, or rather a range of momentums, in which case they appear as particles; or, these electrons have a definite momentum and in indefinite position, in which case they appear as waves. It would thus seem that in some mysterious manner electrons choose what to do and are, therefore, exercising free-will.

And as regards the Laws of Karma and Reincarna-

tion, the keynote on this subject was struck by Madame Blavatsky in her monumental work, *The Secret Doctrine* (I, p. 17), when she stated:

The pivotal doctrine of the esoteric philosophy admits no privilege or special gifts in man, save those won by his own Ego through personal effort and merit throughout a long series of metempsychoses and reincarnations.

Accordingly, the two Cosmic Laws of Karma and of Reincarnation are the only two concepts which explain *satisfactorily* the sixfold enigma of:

1. Physical and mental *inequality* at birth
2. The social, economic, and cultural *environmental inequality* of individuals and of groups
3. The apparent injustice in the world
4. The purpose of life
5. The startling remembrance of past lives by some people, and
6. The phenomenon of child prodigies

To enlarge only a little on the enigma of child prodigies, the manifestation of genius by young children can be explained satisfactorily only in terms of Karma and Reincarnation, in the sense that these children are souls who have brought back into incarnation a skill or a sharpened mental faculty developed intensively over a period of lives. It is because of such intense dedication and one-pointed development in previous incarnations that a boy named Ferruccio Burgo was able to conduct Beethoven's First Symphony with an 80-piece orchestra in Carnegie Hall, New York, at the age of 8; that Mozart composed minuets at the age of 4; that Beethoven played in public at the age of 8, and published compositions at 10; that Schubert composed at 11; Chopin played a concerto in public at 9; Richard Strauss wrote a polka at 6; and Samuel Wesley played the organ at the tender age of 3, and composed an oratorio when he was 6 years old.

The Laws of Karma or of Cause and Effect, and of Reincarnation have been accepted, or considered seriously, by a galaxy of thinkers, poets, scientists, writers, and philosophers, such as the celebrated Orientalist Professor Max Müller, Sir Edwin Arnold (author of *The Song Celestial* and *The Light of Asia*, Professor Huxley (the brilliant writer on Evolution and Ethics), Goethe, Fichte, Schelling, Hume, Wordsworth, Browning, Rossetti, Benjamin Franklin, and, in older times, Virgil, Pythagoras, Ovid, Origen.

The Egyptian Mystery-schools and the Neoplatonic Schools taught these Laws, as did and still do, of course, Hinduism and Buddhism.

The Christ hinted at the Laws when (according to Matt., XI, 14) he said to his disciples about John the Baptist: "And if ye will receive it, this is Elias, which was for to come. He that hath ears to hear, let him hear."

And, if we have ears to hear, let us note some of the comments on the subject of Karma by Madame Blavatsky. In the Theosophical magazine *Lucifer* in various articles she states:

"Karma is a law whose course is not to be obstructed by *any* agency, not to be caused to deviate by prayer or propitiary ceremonies."

"The Masters are the servants, not the arbiters, of the Law of Karma."

"The Master himself is under the *inexorable* Law of Karma which *no one* from the Zulu savage up to the highest Archangel *can avoid*."

Furthermore, the Master K. H. stated once that there are "several sorts of Karma", and Blavatsky has rightly pointed out that Karma is a word of many meanings. In this sense it must be noted that there are many levels of Karma for each one of us. Each has his own *personal* Karma, the principle being that what is *bound* on earth, on this physical plane, can be loosened only on the physical plane, and not on the astral or any other plane; hence the need for individual reincarnation until such time as one's personal Karma is exhausted. In addition, each of us shares in the Karma of our *immediate family*. Each of us shares in the Karma of our *country of birth*. Each of us shares in the Karma of the *nation* into which we are born. Each of us shares in the Karma of the *human race* on planet Earth, in the Karma of the *solar system*, our *galaxy*, and so on.

In the light of all this we can see the truth of the words of the poet John Donne, when he wrote:

No man is an island.

Each man's death diminishes me.

*Therefore, seek not to know for whom the bell tolls,
It tolls for thee.*

Let us hope we always hear this bell, no matter when, or for whom, it tolls.

"I THINK THE WORLD IS GROWING UP"

The following is extracted from "On the Lookout", January 1984 issue of *Theosophy*, published by the Theosophy Company (ULT), Los Angeles, California. — EDS.

Noting that the well-known artist, Corita Kent, had resigned from the teaching order of the Sisters of the Immaculate Heart in 1958 at the age of fifty, an interviewer for the *Unitarian Universalist World* asked why, at the age of eighteen, she had become a nun. (Sept. 15, 1983.) Miss Kent replied that she had been attracted by "the unselfish devotion of the teachers" as well as the "leadership of very able independent women We had fantastic women scholars in every field . . . we learned so much from each other's

work.” Asked why she had resigned she answered:

It was a tough decision, but it seemed to be what I needed to do. I've had my time with institutional religion and I now have a much broader view so that I like staying separate from institutional religion. I like to draw on sources from all areas of religious thinking—a broader view which includes all people. Emerson and Whitman have a lot more to say about religion than many theologians . . . the largeness of things . . . that greater world we will never understand comes to us by indirection, not definition which encloses and limits and says “this is it.” We can only say, “this is how I see it now.”

Miss Kent says that for her the distinction between what is called “religious” and what is called “secular” became dim, eventually fading away:

Religious means to bind together. Religions is defined as a deep sense of connection to the whole cosmos so that we know we are related to everything and to everyone. God is a mystery. God is oneness—the force within us that propels us to live and be appreciative of that life. I do not see God as my father or my mother; that's all anthropomorphic. God is the unknowable.

The director of the art department at Immaculate Heart College in Los Angeles when she resigned the order, Miss Kent has received many important commissions for murals in the United States and Europe. Art, she says, to truly function as art, must awaken something in the viewer/reader:

The artist makes a picture where the different parts relate to each other and a whole is created. It is something we recognize—the wholeness. In a sense each work of art is a symbol for the total universe where each part is related to every other part. So to look at the small, we get a hint of the large which is difficult to comprehend . . . The purpose of art is to alert people to the things they might have missed. Out of all the apparently evil, dark and painful stuff, our job is to make flowers grow.

Corita Kent has been called a “Realistic Optimist”—a label she says she likes even though her hope for the world is greater than her belief:

I think the world is growing up. Now more of us are aware of taking care of ourselves. We used to place our confidence in doctors for our health care; priests/ministers for our souls; and the government to take care of us later in life. Many of us know that we are not perpetual children who need someone to take care of us. We can't have God or religion taking care of us. We participate in all these processes as adults. As in any crisis, we can come out stronger because of it, or we can be destroyed by it.

Feelings, perceptions, and ideas determine what we do with our lives. Miss Kent, while allowing her perceptions to expand and ideas to grow, seems to hold constant her feeling in the heart for humanity.

READER'S NOTEBOOK

As we penetrate deeper and deeper, inwards and upwards, forever into its infinite veils, we find there is no limit or end to the study of Theosophy or Consciousness. The very gods, on their own level of Consciousness, study *theosophia*. Perhaps the only difference is that the gods have Become the teachings, while we are still ‘studying’. To consciously become like a god, to know their language, to confabulate with them, we must Become gods too. Hence it is important *what* we study. The Book of Nature is the best teacher. It is always open and inviting. By observing and by analogies we learn. By being ‘impersonal’, as is Nature, and by Being, by living the life of love, forgiveness, putting into practise the loftiest ideals of duty, Dana, and Brotherhood—we learn.

This has naught to do with the occult arts or psychic practises. Our Teachers, the Masters themselves, have drawn a definite and distinctive line between Theosophy and the Occult arts. Yet how often have these warnings been neglected! Study groups concentrating, for instance, on ‘spiritual healing’ are unwise. It is so-called occult art, the opposite of the Wisdom Teaching. Therefore they do harm. The genuine meaning of ‘spiritual healing’ is to Live the Life. When we learn how to live, when we have become the very virtues our teachings aim at imparting, then truly have we healed ourselves, and then can aid others to do so by pointing the way.

—PERVIN MISTRY

THE UNDERSTANDING HEART

Remember, the heart is not the emotions. Oh, just there so many stumble on the path constantly. For the emotions are all too often connected with the head, as you will find, and perhaps have found; but the heart knows, and the heart is always hoping against hope that truth will be understood, that others will understand and help. The emotions are full of hot fire, of jealousy, suspicion, resentment. They have no vision. So when we speak of the understanding heart, we never mean the emotions in which some people live and boast that it is a rich life. It is a poor life, a thin and a hungry, for the emotions are satisfied never. They are like the *pisāchas* of ancient India, described by the visionaries as beings of immense (or small) body, consumed with immense thirst or hunger, and with but a pin-size mouth, so small that a pin might not enter in; and they starve, and they thirst, and are not ever satisfied. This is figurative of the emotions; and it is a strange thing that it is just these *pisāchas* which are the astral imbodyed kama-rupic emotions of dead men, built up during life on earth by those who have lived in the psychic nature, the brain-mind, and the emotions.

The heart is the center of the spiritual-intellectual fluids which in conjunction with the mānasic ākāśa filling the skull and permeating the brain make the complete man, and the perfect man, when they are fully harmonized and unified. Oh, pray the gods to give an understanding heart, and make that prayer real in your lives by yourselves opening the way for the gods that give it. Then your lives will be full of guidance, full of reverence, and rich with peace. All blessings will be yours.

— G. de Purucker: *Wind of the Spirit*, p. 104

SEND IN YOUR QUESTIONS

R.V., Wynberg, South Africa — Referring to L. Gordon Plummer's article "Avalokiteśvara" in Jan.-Feb. *Eclectic* why, in speaking of the seven planetary Chains known as the Sacred Planets, is the Earth-chain included? Or, to change the question: Why (elsewhere) are we told that the Earth is *not* one of the Seven Sacred Planets?

L.G.P. — The Doctrine of the Spheres, as G. de Purucker presents it in his *Fundamentals of the Esoteric Philosophy*, will give you the needed keys to solve your problem. This Doctrine can be divided into four sub-headings. Paraphrasing somewhat:

1. *The Earth Chain* — which includes the Inner Rounds through the Globes, counted as 7 in the less technical studies, and as 12 in the deeper teachings.

2. *The Seven Sacred Planets* — covering the Outer Rounds. Again, in the less technical teachings these are counted as 7: Mercury, Venus, Mars, Jupiter, Saturn, and two more, invisible to us, for which the Sun and Moon stand as symbols. Deeper studies reveal that there are actually 12 Sacred Planets, of which only the five just named and our Earth are visible.

3. *The Universal Solar System* — a very recondite teaching. It covers literally hundreds of Globes belonging to many other Planetary Chains on numerous Planes of Consciousness, yet all of them Karmically linked to our own Solar System.

4. *The Circulations of the Kosmos* — the teaching which integrates the other teachings into one grand kosmical entity, and we then see the relationship that exists between the numberless classes of Monads as they pursue their kosmical journeys throughout the Spaces of Space.

But to revert to your specific query about our Earth. The inference may easily be drawn from the manner in which we speak of the Earth *and* the Seven Sacred Planets that the Earth-chain is distinct and not one of them. However, careful study (see *Dialogs*, III, 157 and 286-7) will reveal that not only are the Globes of the Earth-chain governed — which means built, nourished, and sustained — by all the Sacred

Planets, but that the Earth-chain itself reciprocates and contributes in like manner to all the other Planetary Chains. Hence it is unquestionably one of the family of "sacred planets". (If we could imagine lines of communication between all the globes of all the Planetary Chains, including the Earth, we would build a magnificent living picture of the Solar System from the standpoint of the deeper teachings of the Esoteric Philosophy.)

R.V. — A further question: The sacred Planet called the Moon has always remained a puzzle to me, especially because of its vicinity to our Earth. I would appreciate a little light on this.

L.G.P. — Only fragments of teaching regarding the Moon are presently available, the deeper reaches, we are told, being the fruit of Initiation. This much, however, we learn. The Moon we see *represents* but the lowest globe (Globe D) of what remains of the once living Moon-chain, one of the Sacred Planets of long, long ago. Now it is a dead thing and the Monads that once pursued their Inner Rounds on the Lunar Chain billions of years ago now do so on our present Earth-chain. Briefly, this Earth-chain is the reembodiment of the same Planetary Spirit that had previously imbodyed itself as the Lunar Chain. Thus, the Moon is in fact the visible representative of the one-time Globe D of the Lunar Chain. Likewise, the time will come when, the seven Rounds of the Earth having run their course, the Planetary Spirit will withdraw into its ages-long period of Nirvanic rest, to emerge once again and re embody as a new Planetary Chain billions and billions of years hence. Then our Earth — what is left of it — will become the Moon of the new Planetary Chain.

All the Planetary Chains re embody, as in fact all things do. Details differ, of course, but there is one law of life: periods of activity followed by periods of rest. This law is but one application of the Law of Cycles which occur in all departments of Nature.

We shall never find evidence of past civilizations on the Moon that we see. This is because, material as the Moon is, it is but a shade of what was the real Lunar Globe D, long, long ago. It is the Kāma-rūpa of the Chain, similar in its own way to the Kāma-rūpa of a human being which, after the death of the individual, persists for a time until it gradually fades out according to Nature's benign processes. Actually, it does not speak well of the Lunar-Chain that it was so material that its Kāma-rūpa has lasted so long. The Earth-chain is imbodyed on a slightly higher level of consciousness than the Lunar Chain was. Thus our own Globe D is not as material as was the Globe D of the Lunar Chain. It so happens that our Globe D is situated on the same level the Kāma-Rūpa of the Lunar Chain occupies, and that is why it is visible and material to us and thus the Astronauts can explore it.

H.P.B. ON "LIGHT ON THE PATH"

Charles J. Ryan

Charles J. Ryan was a devoted student of Blavatsky Theosophy who joined the T.S. in 1895. He came to Point Loma in December of 1900, where his many-sided genius found full scope for expression in the arts, sciences and literary fields. The following, reprinted from *The Theosophical Forum*, Sept. 1944, will answer a recently received inquiry as to the value and worth of *Light On the Path*. — EDS.

Light on the Path, considered by thousands of students as one of the classics of occult instruction, consists of two parts of unequal authority and value. The first part is composed of two series of aphorisms in the form of numbered Rules; about fifteen pages. The rest was written by Mabel Collins, a well-known writer who was associated with the Theosophical Society for a while in H.P. Blavatsky's time. The first part is by far the most important, and Mabel Collins disclaimed its authorship, saying that it was communicated to her from some occult source and that she was only the scribe who wrote it down. There was some discussion about the inspiration under which she "wrote down" the Rules, but in view of H. P. Blavatsky's definite statement quoted below, not hitherto published, there can be no dispute that the Rules were dictated by an Adept, but it is fairly obvious that Mabel Collins misconstrued and misinterpreted the meaning of one of the Rules.

To understand H.P.B.'s remark about "Fleta" in her statement, it must be explained that she published an interesting occult story by Mabel Collins, called "The Blossom and the Fruit," in the first and second volumes of her magazine *Lucifer* (1887-8). All went smoothly with the story until near the end when H.P.B. observed that the author was beginning seriously to mislead her readers. She immediately took action to correct this, and saved the situation in the last chapters so skilfully that the reader cannot detect the complete change from the false denouement that Mabel Collins was leading up to. The earlier chapters were signed "Mabel Collins," but the last two appeared under the headline "By Mabel Collins and _____." The statement quoted below is taken from a letter from H.P. Blavatsky to J.R. Bridge in reply to a scurrilous attack on William Q. Judge in 1889. It will be noticed that H.P. Blavatsky's admiration is great for "the main body" of *Light on the Path*, with the exception of the passage referred to, which occurs in number 20 of the *first* of the two sets of rules, each set being numbered alike. H.P.B. writes:

... But I have no doubt it was an expansion of that kind of occult arts which characterizes Fleta, the DUGPA-Queen in "The Blossom and the Fruit," who would have been presented as a paragon of all the virtues of White Magic, had I not insisted that the heroine of the "Tale of Love and Magic" should be exposed and shown to the readers of *LUCIFER* in her true

character, some of whom were sorely perplexed. Nor do I believe that the "stab," however powerful, could be half as "insidious" and DANGEROUS as is rule 20 in "Light on the Path" whose Occult venom and close relationship to Tantrika Black Magic has never been suspected by the innocent and sincere admirers of this otherwise priceless little book, *the main body of which only* was dictated by a true Adept, and the rest added from the inner consciousness of Miss Mabel Collins . . .

The objectionable passage begins with "The vices of men become steps in the ladder, one by one, as they are surmounted . . ." and when it becomes generally known that this was an unwarranted interpolation many students of this "otherwise priceless little book" will breathe more freely.

THE OWL

The above is the title of an article in the continuing series of "Symbols", this one appearing in the November 5, 1983 issue of *Hermes*, issued by Universal Theosophical Fellowship, Inc., Santa Barbara, Calif. Space here permits quoting only the last two paragraphs of its delightful, thought-provoking 13 pages. — EDS.

The owl has always been associated with death, but for two quite different reasons. To those who saw darkness and death existing fully in light and life, the owl was a symbol of transcendence, whose hooting was a constant reminder of the Oneness inherent in duality. To those who feared darkness and death, the owl's appearance could only strike panic in their hearts. Ill prepared to learn the painful truth, they would see the owl as evil, when in reality he is merely (like the *Rakshasas*) preserving the secrecy and sacredness of Truth from general profanation. The ancient Chinese were very intuitive when they identified the owl as a Sage who monitored the propitious time for making mirrors and swords. The owl's nature perfectly reflects the means by which the human mind can become like a Truth-reflecting mirror which, with the sword-like accuracy of the great bird's brilliant gaze, can cut through the layers of endless contrasts to a realm of Absolute Light.

At twilight one glimpses this. This is the moment of Truth. If one is still appearing as nothing in the eyes of others, camouflaged to blend in while listening deeply to the often poignant undercurrent of sound that lies behind the cacophony and bright dazzle of the world, one may discover the thread that connects one's own incarnations and the incarnations of billions with the Logosic Light. One can soar like the owl through darkness and light with equal ease, arriving at last, beyond all boreal forests and the acropolises as we know them, at the pristine origin of Light and Life.

BOOK REVIEWS

The Quest for a Lasting Peace, by Bernhard Mollenhauer. Published by Dr. Sukumar Bose. Interlink, 36, Bosepara Lane, Calcutta 700 003.

The Quest for a Lasting Peace by Bernhard Mollenhauer is a collection of five published articles of the author: 'Horizons of the Occidental Mind', 'World Order and the Dilemma of Modernity', 'The Political Philosophy of William Ernest Hocking', 'Lutoslauski and the Knight among Nations', and the 'Quest for a Lasting Peace'. Apparently looking different, these articles have one objective in common; they have all been inspired by the author's intellectual mission for making this world a better place to live in.

Is the Western civilization progressing? Does progress mean merely exploring matter — the mysteries of the physical world? Mollenhauer pointedly asks. His own answer is very clear and decisive: 'mind is much more important than matter. The progress of humanity and the rise of real civilization demands unravelling the mysteries of the unfathomed human mind, that is, the inner reality of man.' To choose freely to realize in our individual lives the beauty of spirit is the great affirmation, to refuse to do so is the great negation (p. 8). The tragedy of the Western civilization lies in the fact that 'Western man has measured the Milky Way but failed to attain self-knowledge and the inner serenity of the Orient; divided counsels shake his hold on spiritual values. His psychology seldom gives him a sympathetic insight into religion. He reverts to political tribalism in an age which above all other presents cosmic vistas and reveals a new seal of human values.' (p. 8).

If the outwardly brilliant and inwardly decadent Western civilization is to redeem itself, it must aim at 'the highest development of the cultivated individual' in 'a world order of inter-penetrating sovereignties consistent with the integrity of each national tradition.' (p. 11) Such a world order must not be 'divorced from the ancient spiritual resources of the Orient' (p. 16) and must of necessity be based on basic values common to human societies. In this connection, Mollenhauer approvingly quotes the five basic principles of any civilized society outlined by the Harvard philosopher, William Ernest Hocking.

In the new world-order, nationalism need not be discarded as outmoded. Nation conceived as a metaphysical entity and as the spiritual unity of life between man and God, as suggested by Lutoslauski, the Polish philosopher of Messianism, will add a new dimension to the individual life and give individual a divine sense of mission inspiring him to realize himself in others and others to realize in himself. Thus conceived, nationalism will be an aid, not a hindrance

to the realization of the new world order.

St. Paul voiced the vital principle of his new world when he said to the Romans: 'Be of the same mind toward another.' 'This simple yet important psychological principle of like-mindedness', observes Mollenhauer, 'should underlie any plan for lasting peace' in the new world order.

It would be wrong to dismiss Mollenhauer's prescriptions and suggestions as vague idealism. The soul of man is to be aroused and the common consciousness of the nations to these suggestions must be inspired from within. The ideals prescribed must take root in the mind of the individual and become part of the enlightened public opinion. This reviewer finds himself fully in agreement with the editor of the Mollenhauer papers when he says: 'The concept of progress and advancement of the whole human race should not live in our civilization in policy but all efforts should be made to put that into practice.'

— Dr. Anil Baran Ray, M.A., Ph.D., Professor of Political Science, University of Burdwan, in the journal *Awakened India*, Prabuddha Bharata, Sept. 1983.

The Astral Light: Nature's Cosmic Picture Gallery, by Henry T. Edge (Theosophical Manual No. 10), Point Loma Publications, Inc., \$2.00.

In this concise and informative booklet the author has provided a thorough yet not overly technical account of one of the most interesting, yet perhaps most neglected, of the theosophical teachings. It admirably fulfills his introductory promise to supply the student with an "elementary textbook which shall outline the main features of the subject, but leave the details to be mastered in the course of further theosophical studies."

He maintains that "the restricted spheres of both religion and science have left unexplored a very large realm of Nature and of human experience, thus leaving us without guidance in a realm which it is of the utmost importance for us to understand." He then proceeds to define the astral light — in terms completely rejecting the 'supernatural' and in accordance with recent scientific hypotheses — as "a basic substance, a protyle or *prima materia*," of which the elements of chemistry are but various manifestations and which partakes of the qualities of both matter and energy — a substance "whose properties must therefore be different from physical matter." This is a view entirely justified, the author states, by recent scientific findings which tend to obliterate the former rigid distinction between matter and energy.

Furthermore, the astral world and plane to which this 'matter-energy' is native, as compared with the physical, is seen to be a world of *causes* rather than of *effects*; a world of archetypes and forms to which the physical is related as a world of results. Yet, because

all nature is a continuum, there are still finer grades of substance above the astral, which bear to it the same relation it does to the physical — and so on, up to the highest Cosmic Planes, those called in *The Secret Doctrine* the *arūpa* or (to us) 'formless' worlds. This teaching then, provides an explanation of the 'problem' in Platonic and other idealist philosophies of a 'Transcendent Realm', i.e., of how an immaterial Principle can act on a far-removed material world; and the answer (long ago known to the Neo-Platonists) is: *through media*, of which the astral light is that which is in closest proximity to the physical world.

Having set forth the basic postulates about the astral light, the author proceeds to draw a number of interesting and practical conclusions which will provide much food for thought to the intuitive reader, as well as many hints for further study and meditation. In the chapter entitled "A Cosmic Picture Gallery," for instance, he observes that if we regard the astral light as the storehouse of forms in which inhere all impressions of events and objects on the physical plane, or, in other words, as "the world's memory," this then suggests that *nothing* that transpires on earth is ever irretrievably lost. Even our thoughts are retained in the astral light, to form around us a personal 'thought-atmosphere' affecting our environment and ourselves for good or ill. Therefore, the author concludes:

"It is really impossible to sin in secret; an evil thought or feeling will poison the astral light as a dirty body would foul the water in which we bathed, or an unwholesome breath might pollute the atmosphere . . . [while] our good thoughts and aspirations must have their influence also; and this influence is more potent because it rises to a higher plane."

In a significant chapter, "The Astral Light and Karma," attention is drawn to the important *scientific* basis for the occult teaching that "thoughts are things," and also for the phenomenon known as 'habits'. Other thought-provoking chapters contain discussions on "The Dangers of the Astral Light," "The Astral Light and Evolution," and "The Astral Light and Ether." Of particular interest is the chapter on "The Astral Light and History," pointing to the role of the individual astral atmosphere of each nation to explain the mystery of the "well-nigh indelible characteristics of nations, lasting through the centuries," and to provide a rational account of many "unexplainable" happenings.

Finally, to give only a hint of the wealth contained in this excellent little volume, we must call attention to the illuminating discussion of "astral epidemics" in the world's thought-atmosphere, analogous in effect on the mental plane to disease epidemics on the physical, set forth in the section entitled "The Social Influence of the Astral Light" —

and, as an added bonus, to the excellent appendix containing choice selections from the writings of H. P. Blavatsky and G. de Purucker relevant to the topic.

This is a study that provides the thoughtful reader with material for many an enjoyable morning or evening of profound contemplation, one of particular value to students of Theosophy, one also certain to be readily understood and appreciated by others.

— GARY DOORE

QUESTIONS — YOUR ANSWERS

For some years Point Loma Publications conducted a correspondence course based on the 12 Theosophical Manuals it publishes. It has been thought perhaps helpful for those who have acquired these manuals and wish to do a bit of self-checking to print these course questions in successive issues of the *Eclectic*. We commence with questions for Manual No. 1: *What Is Theosophy?* by Charles J. Ryan. — EDS.

1. What is *your* definition of Theosophy?
Is Theosophy a creed? (Chapters I and II)
Is Theosophy an artificial system? (pp. 75 and 82)
2. What are the basic ideas of Theosophy? (Ch. III)
3. How would you explain the *real* basis for the idea of Universal Brotherhood? (Ch. V)
4. In your own words, briefly, what are the 7 principles of man? What "principles" may be said to have a dual aspect? (pp. 24-26) (Ch. VI)
5. What is meant by Reincarnation?
What is meant by Cyclic Law (pp. 31-32)
How long does the ego remain in the state of Devachan? (p. 33) (Ch. VII)
6. Should so-called 'bad' karma always be considered a misfortune? (p. 35, also bot. p. 39) (Ch. VIII)
7. What is the Second Death? (p. 42)
What is the Panoramic Vision?
What is meant by "the peregrinations of the Spiritual Monad? (p. 44)
Does Theosophy encourage effort to communicate with the 'dead'?
With what part of man's constitution only is 'communication' possible? (p. 45) (Ch. IX)
8. What are some of the theosophical ideas found in accepted science of today? (Ch. X)
9. What is the main difference between the Darwinian theory of evolution and the theosophical?
(pp. 58-59) (Ch. XI)

ITEMS OF INTEREST

West Coast Conference of Theosophists: a Brief Report

"A resounding success" — and read much into those words — was the general comment at the conclusion of this Conference held January 28-29, at Krotana, Ojai, California. The subject was "Networking for Unity," and the speakers included representatives of the several Theosophical Societies and Groups. The addresses given by Ted G. Davy (Gen. Sec., The Theosophical Society in Canada), Henry Geiger (United Lodge of Theosophists), James Perkins (The Theosophical Society in America), W. Emmett Small (Point Loma Publications, Inc.), Kirby Van Mater (Theosophical Society, Pasadena), and the important Summary presented by Dr. John Algeo, are available on cassettes (price: \$15.00.) Included also are the Welcoming Statement by the Chairman of the Conference, Jerry J. Ekins, and the excellent overall historical view, "The Ancient Theosophical Movement," given by Carl Hurwitz, of the California Institute of Integral Studies, San Francisco. It is hoped that the proceedings will also be printed, possibly in consecutive issues of *The American Theosophist*, if not as a complete booklet.

Regrettably, illness prevented Prof. Elton Hall, of Universal Theosophy Fellowship (Santa Barbara) from attending, but official greetings from Dr. Rhagavan Ayer of the same Group were read, as well as fitting words from Dora Kuntz, T. S. American Section President, and Grace F. Knoche, for the Pasadena T. S.

At the end of the first morning session, the audience was invited to meet in 'circles' of ten throughout the hall and overflow outside (since it was sunny weather), and, with a moderator for each 'circle', to answer questions: Who am I? How did I first hear of Theosophy and/or become a member? What is my present work? Then, on the second day after the final Summary and Workshop Presentation, Dr. Algeo, outlining hypothetical situations, had prepared questions, such as (to give the substance of only one of the 12): What, if you held regular theosophical public lectures in your city, would you do if told a speaker from another Theosophical Society or Group would be in your city? Invite him (or her) to speak but pressure the speaker to be careful in what he says (or something like that)? Welcome him cordially to your platform, introduce him to your public by giving his official title only, and leave it at that? Or would you do nothing at all? The ten moderators then reported to the general Conference the Concensus of each circle. In this imaginative way listeners became sharers in the program, and this added measurably to its success in achieving a sympathetic reception of and emphasis on its overall goal of "networking".

International Symposium on The Secret Doctrine

As stated in our last *Eclectic*, the first international Symposium on H. P. Blavatsky's *The Secret Doctrine*, under the auspices of Continuum Foundation and Wizards Bookshelf, is being convened at San Diego, California, July 21-22, 1984.

The Prospectus tells us that:

This is a call for original papers, of approximately 20 minutes length, to be presented for consideration by the Committee. They may be written and presented in any language, a translator for foreign tongues simultaneously using the loudspeaker in English.

Worldwide participation in the Symposium is desired. Knowing, however, the high costs involved in travel, foreign Nationals need not themselves be present, but, as said, readers will be on hand for such overseas papers. A French language paper, for example, will receive equal consideration with an English paper, and, if selected, its author may ask the Symposium to provide an English speaking French translator at a nominal fee. The paper would, of course, be reproduced in the original language in the printed work, in the Fall of 1984. *Deadline for submissions is May 15, 1984*; notification of acceptance, June 1, 1984. All rights to the contents shall be the exclusive property of Continuum Foundation and Wizards Bookshelf.

As to Style: The abstruse nature of the subject material means that accurate terminology, presented in a lucid and succinct manner clearly and directly, will find the most receptive audience. Authors are urged to review their treatise for ambiguous words or redundancy, avoiding personal remarks that do not pertain to the subject, as well as laudatory or critical comment or unfounded speculations. Footnotes at end.

"Content: May be confirmation in modern science of a *Secret Doctrine* hint or suggestion and the implications thereof; correspondences between various systems, such as Greek myths with Hindu pantheons, the astronomy of the *Surya Siddhanta* with Taylor's *Theoretic Arithmetic*; clarification of the relationship of Cycles, Rounds, Races; human constitution as the mirror of the macrocosm; correlations between *The Secret Doctrine*, *Isis Unveiled*, and *The Mahatma Letters*; Sound, Color, and Cycles; repetition of ancient epics in modern history; translation of a portion of an important *S.D.* reference, such as the *Nabathean Agriculture* in ms. in the Leiden (Netherlands) library; or discovery of Raymond Lully's *De Angelis opus divinum de quinta essentia* that has a portion of the Chaldean Book of Numbers reproduced therein. These suggestions are offered to show the huge arena of possibilities. Make all page references to the 1888 edition.

"For fuller details please contact: SD², Box 6600, San Diego, California 92106, U. S. A. (Telephone: 1-619-223-4005.)"

Institute of History Features UB & TS on Point Loma

The San Diego Historical Society announces: "The 16th annual Institute of History will be held on Saturday, April 28, 1984, on the beautiful historic campus of Point Loma Nazarene College A special feature this year will spotlight a slide lecture on the 'Universal Brotherhood and Theosophical Society' by Dr. Dwayne Little, Institute chair and professor of history at the college. For the past 10 years he has worked closely with the Theosophical Society, which operated on the present campus site from 1897 to 1942. He has helped to preserve the historic buildings and interpret the meaning of the Society's activities to both academic and community groups."

Dr. Little will illustrate his talk with some 60 slides, among them: pictures of how Point Loma looked in 1897; construction of the Albert G. Spalding home; wide-ranging horticultural pursuits; aspects of 'Raja-Yoga' education; athletics and drama. There will be a brief question-and-answer period, followed by a tour of the historic buildings and campus. The public is invited.

"The Secret Doctrine" and Its Study

"Being extracts from the notes of personal teachings given by H.P. Blavatsky to private pupils during the years 1888 to 1891, included in a large manuscript volume left to me by my father, who was one of the pupils. — P. G. Bowen

It is interesting to see that these Notes have in recent months received revived attention, being, we believe, printed now by *The Theosophical Journal* (T.S. in England), and by *Theosophy* (Vol. 72, No. 4 ULT, Los Angeles), though it had earlier been reprinted by them in their Vol. 54. They first appeared in *The Theosophical Forum* (Point Loma), August 1932. HPB suggests as a method of study of the *S.D.*: "The first thing to do, even if it takes years, is to get some grasp of the 'Three Fundamental Principles' given in the Proem. Follow that up by study of the Recapitulation — the numbered items in the Summing Up to Volume I, Part I. Then take the Preliminary Notes (Vol. II) and the Conclusion (Vol. II)." There is additional admonition: "Reading the *S.D.* page by page as one reads any other book (she says) will only end us in confusion." We should regard this as sound advice but be careful, it would seem, not to make dogma of it. Each student will find his or her own best way to study.

Scientific Evidence for Reincarnation

The A.R.E. Journal P. O. Box 595, Virginia Beach, Virginia), in its January 1984 issue carries a Summary written by Michael Dennis, Ph.D., of "Three of Ian Stevenson's Best New Cases" (of Reincarnation), and "a Proposal for Future Research."

This is Part I. Part 2 will be in the next issue. This series includes Ten Cases in India; Ten Cases in Sri Lanka; Twelve Cases in Lebanon and Turkey; and Twelve Cases in Thailand and Burma."

European School of Theosophy

The Theosophical Journal, Jan.-Feb. 1984, (organ of the T.S. in England), quotes impressions of Arne Hansen, from Oslo, Norway, who attended the sessions (15th-23rd October): "The place chosen was just outside the beautiful and quaint little town of Hann-Münden, situated in the southern part of the Weser Bergland. The School had a truly international character with a total of 40 members from 13 countries. Ianthe Hoskins, Geoffrey Farthing, and Adam Warcup were in charge. Needless to say they increased our knowledge of Theosophy immensely. The subject matter was comprehensive, ranging from 'The Monadic Evolution', 'The Constitution of Man', to 'The Yoga Sutras of Patanjali.'"

New Reprint of "The Theosophist"

Eastern School Press (P. O. Box 684, Talent, Oregon 97540), has issued a new photographic reprint of Volume II, October to September, 1880-1881, of *The Theosophist*, "conducted by H. P. Blavatsky under the auspices of The Theosophical Society", and published originally in Bombay, India. This includes not alone H.P.B.'s articles as given in *Blavatsky Collected Writings*, but also contributions by scholars, philosophers, Eastern and Western; invaluable as giving an historical survey of just what was happening theosophically "at that time." (Order direct from Eastern School Press, price: \$11.50).

"The Sleeping Spheres" — Addendum

The following notation from John Cooper, of North Sydney, Australia, will be of interest to both readers of *The Canadian Theosophist* and our own *Eclectic Theosophist*.

"During 1953 *The Canadian Theosophist* published "The Sleeping Spheres" by Jasper Niemand, together with a Preface and Commentaries by Willem B. Roos, published in 1979 as a pamphlet by *The Canadian Theosophist*, and reprinted in 1982. The original full article was first published in *The English Theosophist*, Vol. 8, in the issues of Sept., Oct., and Nov., 1889.

"Jasper Niemand was Mrs. Julia Campbell Ver-Planck. In 1891 she married Dr. Archibald Keightley. There is every possibility that she was the mysterious R.S., who in the volume *Reminiscences of H. P. Blavatsky and The Secret Doctrine* wrote of receiving astral teachings from H.P.B. Her biography, republished from *The Path*, is in *Echoes of the Orient, the Writings of W. Q. Judge*, Vol. 2, edited by Dara Eklund, Point Loma Publications, Inc., p. 464.

"In researching for my *History of the Theosophical Society in Sydney 1913-1936* I was looking at *Theosophy in Australasia* and in the issues for December 1895 and February I found reference to another forgotten Jasper Niemand visionary article, together with extracts from a letter from Jasper that, to the best of my knowledge, has never been published elsewhere. The article is from *Lucifer*, Vol. 12, p. 121, and is titled 'The Forging of the Blades — A Vision'."

"Gems From The East"

This "Birthday Book of Precepts and Axioms", long a favorite among early Theosophists since 1890 when it was first published in London, contains, the Preface by W. R. Olds says, "Precepts and Aphorisms, compiled by 'H.P.B.', from Oriental writings considered to embody, in part, teachings which are now attracting so much attention in the West, and for the diffusion of which the Theosophical Society is mainly responsible." Whether HPB actually did compile them is probably unprovable, but her name has always been associated with the gathering of these pithy, sometimes challenging 'points' of wisdom. An example (for June 29th—for every day of the year has a quotation); "It is not necessary for truth to put on boxing-gloves."

This edition in format, printing, reproduced design and sketches, is itself a 'gem' of work, Theosophical University Press, Pasadena, California 91109. The price is (cloth) \$8.50.

Reincarnation Manual

The cover announces it is written by Katherine Tingley, but it is correctly stated on the fly-leaf that it is "by a Student". In fact it is one of a series of Theosophical Manuals written by members of the Literary Staff at the Theosophical Society Headquarters on Point Loma and published around 1907. It is a *verbatim* reprint, and readers may hence judge the contents useful and reliable. Topics covered in its 71 pages answer soundly the usual questions asked about the subject: What is it in man that reincarnates? What is its purpose, and what its process? It answers objections to Reincarnation and discusses Reincarnation and Heredity. Final chapters include "Reincarnation in Antiquity" and "Reincarnation in Modern Literature." — Published by Sun Publishing Co., P. O. Box 4383, Albuquerque, N. M. 87196, \$3.50.

H.P.B. on Esoteric Knowledge

"There has been some discussion on the wisdom of publishing the Esoteric Instructions given by HPB to her Esoteric Section, or Inner Group. As readers know, most of the *Instructions* issued by HPB were published in the H.P. Blavatsky Collected Writings, Vol. 12. We have recently come across a letter dated September 13, 1897, from an unknown correspondent.

Internal evidence suggests that the author of the letter was Alice Cleather, an early member of the ES and a member of its Inner Group. In this letter is a quotation said to be in the words of HPB. It is as follows: ". . . these things tend to flow *outwards* and are forever being replaced by esoteric bodies arising in the centre, as it were, and pushing outward the other existing one."

"This quotation refers to the esoteric groups, yet it can also be applied to the teachings given to those groups." — (sent by John Cooper, North Sydney, Australia).

Biographics

The U.T.F. periodical *Hermes* (Santa Barbara, California) continues its informative series of outstanding individuals who have affected powerfully the long range of history. November: William Law; December: Ba'al Shem Tov; January, 1984: Numa. The latter is introduced by a quote from Livy: *History of Rome*:

I invite the reader's attention to the much more serious consideration of the kind of lives our ancestors lived, of who were the men, and what the means both in politics and war by which Rome's power was first acquired and subsequently expanded; I would then have them trace the process of our moral decline, to watch first, the sinking of the foundations of morality as the old teaching was allowed to lapse, then the rapidly increasing disintegration, then the final collapse of the whole edifice, and the dark dawning of our modern day when we can neither endure our vices nor face the remedies needed to cure them.

FROM LETTERS RECEIVED

Geoffrey Farthing, Eavestone, North Yorks, England. — I have the notice about the Symposium on the *Secret Doctrine*. I think this a splendid idea and the timing just right. It should attract attention . . . At the moment I'm concentrating all my efforts on producing a series of cassettes (13 of them on the Esoteric Philosophy). Nearly all of this is, of course, from the S.D. When it's done will send you particulars. Best wishes for health and happiness in the New Year.

D.L.G., Corunna, Mich. — Just received the literature of the National Academy of Peace Campaign. It strikes me as most heartening, the best peace effort yet at the Government level in that it is searching for the first time at the Source of Peace . . . I have recently reread OM for the second time, and still expect to get many times more from it upon each reading. It is good to know that there are others who are as inspired as I am by the Mundy books, especially by OM. . . . The *Eclectic* No. 79 was most inspiring, carrying the theme of the New Year of greater love and understanding.

J. M., Heemstede, Holland. — We admire the universality of *Eclectic's* articles, which include the ULT, Adyar TS, reviews of important books, Items of Interest, news about conventions, and Letters Received . . . It all renders the ET an outstanding publication, and makes one feel a unity with theosophists all over the world.

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CONTRIBUTIONS

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